A christen sen-
tence and true iudgement
of the moste honora-
ble Sacrament
of Christes bo-
dy & bloude
declared
both
by the auctorite of the
holy Scriptures
and the aun-
cient Doc-
tores.

Very necessary to be redde in this
tyme of all the faythfull.

Concernynge the dyscorde and varyaunce that is spronge and daylye increaseth of the sacrament of vnitie and vnderstandynge of ẏ wordes of our sauyour christ iesu, that no man shulde be disquieted or troubled in cōscience, me thought it necessarye to wryte a shorte instruction wherin by gods grace I shall so pacyfye both the parties that without cōtencion they shall admytte eche other ĩto brotherly loue accordīg to christes exhortaciō, whiche wolde haue vs to loue eche other as he hath loued vs and wolde haue loue to be thr token of his very disciples and faythfull folowers.

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The fyfte Chapter proueth that it is none article of our fayth necessarye to saluacion.

Fyrst we must all acknowleg that it is none article of our fayth whiche can saue vs neyther which we are bound to beleue vnder the payne of eternall dampnacio, for yf I shulde beleue ỹ his verye naturall body both flesche & bloude were materyally in the breade & wyne, that shulde not saue me seynge many beleue that, & receyue it to theyr dampnacion. For it is not his presence in the bread that can saue me, but his presence i my harte thorowe fayth in his bloud, which hath washed out my synes and pacefied the Fathers wrathe

towardes me. And agayne yf I do not beleue ẏ his bodely presence is in the breade and wyne that shall not dampne me. For it is not his absence out of the breade that can dampne me, but the absence out of my hart thorowe vnbelefe. now yf they wolde here obiecte ẏ thoughe it be truth that ẏ absence out of the bread of it selfe could not dampne vs, yet are we boũde to beleue it be cause of godes worde, which who beleueth not as moche as in hym is, he maketh god a lyar. And therfore of an obstinate mynde not to beleue his wordes may be an occasion of dampnacion. To this we maye answere ẏ we beleue goddes worde and knowledge that it is true, but in this we dissente whether it be true in the sence that we take it in, or in ẏ sence that ye take

it in, And we say agayne ỹ though ye haue as it appeareth vnto you the euident wordes of Christ, and therfore consyst in the barke of the letter, yet are we compelled by cõferryng of the scriptures togither to enter within the letter and to searche out the mynde of our saui our which spake the wordes, and we saye thyrdly that we do it not of an obstinat mynde for he that defendeth a thynge obstinately whether it be true or false, is euer to be repyrchended but we do it to satisfis oure consciences which are cõpelled by other places of Scripture reasons and doctors so to iudge of it And euen so ought you to iudge of your parte and to defende your sentences (not of an obstinacy for then ye offende) but for to satysfie your consciẽces as touching

the Scriptures whiche cause you so to take it. And so ought neyther parte to dispise the other, for ethe seketh the glory of God, & the true vnderstandynge of the scripture.

The seconde Chapter sheweth the reason and scriptures whiche cause vs otherwyse to take it thē ỹ cōmon multitud at this tyme do.

REgarde we therfore the precepte of our mayster christ euer norischyng brotherly loue in peace and vnitie, & yf ye can not otherwyse beare vs, yet admytte vs as weake brethern. And as touchynge the causes which compell vs so to iudge, we knowe ỹ Christ before his passion had a naturall body, which he receyued of the vyr-

gyn

gyn Mary thorow the power of ỹ holy ghost. This body we say was natural and not phantastical, but had the qualyties of an other body in all thyngs sauelynne, nether was it more possible for that natu rall body so beyng mortal and not glorysied to be in dyuers places at once, thē for myne. So that when we heare these wordes spokē, this is my body, and se that they were spoken before his body was glory= fied, knowyng also that a natural body vnglorysied can not be in ma ny places at once, and that yf these wordes were vnderstandē as they sounde he shuld haue ben at ỹ least in. xij. or. xiij. places at once in his Disciples mouthes, and syttynge at the table with them, It causeth vs to loke better vpon it, and so to search out the pure vnderstādyng

Nowe yf ye obiect that he myght be in diuers places at once, Then may we answere by the auctorytie of saynt Austen whiche sayth. Corpus in quo resurrexit in vno loco esse oporteth. His body wherin he rose must be in one place, and after determyneth that it contynueth in heauen, and shall so do vntyll the tyme that he shall come to iudge both quycke & deade. Nowe seyng saynt Austen sayth that his body (wherin he rose must be i one place which was his glorified body (thē may we wel say that his body not glorified can not bei many places at once. And so must it nedes folowe that he can not be there in fleshe & bloude. Besydes that ye can shewe no reason why he shulde be in many places at once, and not in all, but in all places at once he can

not

not he, wherfore we must cõclude that he can not be in many places at once. If ye say that he maye be in all places at once because he is also God. We answere that the angel at the sepulchre sayd. Surrexit nõ est hic. i. He is ryse, and is not here. Wherfore yf ye say that he is in all places, thẽ make ye the Angell a lyar. Furthermore what tyme he ascẽded the scripture testifieth that a cloude toke hym out of theyr syght, & that two men stode by the Disciples and sayd ye men of Galiley why stande ye gasynge vp into heauẽ: This same Jesus whiche is taken vp from you into heauen shall so come euen as you haue sene hym go into heauẽ, here we thynke verily that Christ ment good earnest. And yͭ indede he was taken vp from them into heauen

as the Angell testyfieth, & ꝑ from thense he shall come to iudge the quicke and dead, as our Crede teacheth. Nowe yf ye can perswade your owne consciences and vnderstande the Scriptures ꝑ he playde boo pype with his Disciples, and dyd but make hym selfe inuisible onely. Thā may ye take your pleasures, for Christe teacheth vs not to be contentious.

The thyrde Chaptre declareth why Christe vseth suche maner of speache, and the pure vnderstandynge of Christes wordes.

IF ye Wolde then axe vs why christ shulde so saye: & vse these playne wordes yf he wolde that it shulde be spiritually vnderstande

ſtande. To this we answere that it is the maner both of christ and his scriptures so to speake for dyuers consyderacions: Christe calleth hymselfe a very vyne & his disciples vyne braunches wherwith he hath so pfectly set out his power, that a thousande wordes coulde not expresse hym so lyuely. For where he sayeth I am a very vyne there declareth he sensyble that as verely as the braũches of a naturall vyne can bringe forth no frute except they cõtynewe in the vyne, euen so can his disciples do nothyng except they abyde i hym Now where he sayth that he is a very vyne, he wolde not haue you bounde to beleue for an artycle of the fayth, that he were a naturall vyne. But had leuer that ye vnderstande it mistically that there is a

cer-

certein proprie in this vine which doth so lyuely expresse hym that he can put no difference (for ỹ poynte) betwene a vine & hym selfe but calleth hym selfe euen a very vyne wherfor also in cõmon speache. If a man se his neyghbours horse hauynge a certen propertie which his horse hath, then will he say this is my horse vp and downe, not meanynge that the substaunce of his neyghbours is his own horse, but that there is a certaine propertie in his neyghbours, which he is so lyke his that they coulde not discerne the one from the other. Lykewyse Christe calleth hym selfe a doore, not that he hym selfe is a material doore, but because the doore hath a certen propertie which doth well describe hym. For as no man can come within a stronge holde but by

by the dooze, Euen so can no man come vnto the father but thorow Christ, and for this propertie doth he call hym selfe a dooze. And this doth he to expresse euen to our outwarde sences what powre he hath and what profite commeth to vs thorowe hym. And euen so in this Sacrament he calleth the breade his body and the wyne his bloude not that the breade and wyne are his naturall flesche and bloude, but for certayne properties whiche are in them.

For he toke the bread and brake it and cõmaunded them to eate it, saying this is my body which shall be gyuen for you. This do in remẽbraũce of me. As thoughe he shuld haue sayd these wordes. Nowe is the tyme come ỹ I muste departe from you. Neuertheles I shall

gyue

gyue you suche a perfyct token be-
fore I go, that ye shall not doubte
but that I am yours. Loo I shall
be put to death and my body bro-
ken euē as ye see this bread broke.
Neuertheles be ye not dismayde.
Take this bread, and eate it, and
swalow it downe into your belyes
for this breade shall be vnto you
euen my very body which shall be
gyuen for you. For as verely as ye
ar partakers of this bread which
by youre sences ye knowe ye haue
within you, euen as surely shall ye
be partakers of my bodye which
shall be crucyfied for you, though
it were done a thousande myle frō
you, wherfor ye nede not to doubt
nor feare in myne absence, seynge
that the frute of my death shall be
as verely youres, as this breade
which ye haue within you, but yt
ye

ye shuld fal into any mystrust, then breke ye amonge youre selues this bread, & eate it in the remẽbraũce of me, that it maye certyfie euen yoursenses ỹ you are partakers of my body thorowe fayth, as verely as ye are partakers of this bread thorowe eatynge of it.

The fourth Chapter noteth an other maner of speache & proueth our exposytion by a proper symylytude of the bridgrome & bryde.

THis is the pure vnderstandyng of Christes wordes, whiche manye auctorytes cause vs to receyue, and also that it is the cõmon phrase of ỹ scripture no man can deny, whiche is but meanelye exercysed in it. Wherefore ỹ Jacob buyl-

buylded an alter, & called it God, the god of Israell, we rede also ẏ Jacob wrastled w̄ an angell & called the place Pemell.i. The face of God, we reade ẏ the pasch lambe was called the passynge by of the Lorde with infynite other of such Phrases. Howe be it I thynke no man so innocent that he wolde cōtende and affyrme ẏ the very alter was the god of Israell, or ẏ place where he wrastled to be the verye face of God, or the naturall lambe to be the passynge by of the Lorde, but such names are gyuē that as soone as we heare thē we myghte knowe what was ment by them. As by example he called alter the god of Israell, that euen the very name it selfe shulde testyfie that it was made to put vs ī remēbrauñce of the very God of Israell. Lykewyse

wyle the place where he wrastled was called the face of God, that ỹ very name it selfe myght put vs in remẽbraunce that there Jacob had wrastled with God, & had sene hym face to face. Also the lambe was called pasouer or the passyng by of the lorde, that the very name it selfe myght put vs in remẽbrañce that the lorde passynge by had slayne all the fyrste begotten in Egypt. And euen so to oure purpose the bread is called the bodye, that the very name it selfe, myght put vs in remembrañce that his very body was broken for vs And is as verely ours thorowe fayth as the bread is ours by eatyng of it. And therfore added he also these words, This do in remembrañce of me, whiche thynge erpoundeth altogyther yf we had wytte.

If a brydegrome whiche had pro-
mysed fayth & trouth to his bryde
shulde depart into a farre coũtree
for necessary busynes that he hath
then to cõfort his brydes harte he
wolde saye on this maner. I must
departe into a farre coũtree for vr
gẽt maters. Neuerthelesse I shal
leaue you such a tokẽ that ye shall
be as sure of me, as though I were
here present with you. Take this
rynge & put it on youre fynger for
it is my fayth & my trouth whiche
I haue promised to kepe with you
And therfore kepe it ĩ remẽbraũce
of me. And as surely as you haue
this rynge on youre fynger, so sure
may you be of me that I shall not
dyceyue you. So that yf ye shulde
any thyng mystrust me. Then be-
holde the ryng which is my fayth
and trouth, & it shall certyfye euen
your

your outwarde senses that I am youres. And moche more is this trewe in the Sacramēt, for a man may repent hym of his promes, & deceyue his bryde, but Christe can not repent hym of his graciousfauour, wherwith he loueth vs, he can be no lyar, nether can deceyue vs. And therfore we nede not to doubt of his promes.

¶ The fyfth Chapter sheweth the maner how it ought to be receued.

HEre also muste we touche some what as concernyng the receyuyng of it for therin are many vexed some be so fearfull to breake Christes institutiō, whiche gaue it in both the kyndes that they wholly abstayne & dare

not come at it. Except the prieſt wold gyue it cõſecrat in both kyn des, and ſome there are that neuer ſticke at it, but receyue they wote not what hauyng no reſpecte vnto Chriſtes inſtitution. And both are deceyued, albeit the fyrſt are more to be alowed, bycauſe they moſt ſo row to breake Goddes ordinaūce. But I wyll ſhewe you a meanes howe ye ſhall euer receyue it accor dyng to Gods inſtitutiō, although the prieſt wold withdrawe it from you. Fyrſte ye nede to haue no re= ſpect vnto ỹ prieſtes wordes which myniſtreth it. For yf ye remembre for what entēt Chriſt dyd iſtitute the ſacrament and knowe that it was to put vs in remembraūce of his body breakyng e and bloudſhe dyng, & that it was done for oure wealthe, & we aſſure of it thorowe bele=

beleuynge it(accordyng to his pro
meſſe)as we are ſure of the breade
by eatynge of it. Thas I ſay ye re=
membre this thyng(for which en=
tent onely the prieſt ſpeaketh theſe
wordes, thē yf ꝯ Prieſt leaue out
theſe wordꝭ or parte therof he can
not hurte you,for ye haue already
the effecte and fynall purpoſe for
which he ſhulde ſpeake them. And
agayne yf he ſhuld wholy alter thē
yet can he not deceyue you,For thē
are ye ſure that he is a lyar. And
therfore whē he bryngeth the Sa
crament vnto me, I wyll cōſyder
chriſtes mynde & inſtitutiō & not ꝯ
prieſtes wordes. And wyll thanke
my heuenly father,ſaying on this
maner. Bleſſed be thou moſt dere
and mercyfull father,which of thy
tender fauour and benignitie(not
withſtandyng our greuous enor=

myties cōmytted agaīst ẏ (vouch
sauedest to send thyne owne dere
and onely sone to suffre most vyle
death for my redemption. Blessed
be thou Christe Jesu my lorde and
sauyour, which of thyne abūdaūt
pytie cōsyderynge oure myserable
estate wyllyngly tokest vpon the to
haue thy moste innocent body bro
ken and bloudshede to purge and
washe me whiche am laden with
iniquite. And to certyfie vs therof
haste lefte vs not onely thy worde,
whiche may instructe oure hartes
but also a visible token to certyfie
euen our outwarde senses of this
great benefice that we shuld not
doubt but that thy body and frute
of thy passion are oures as surely
as the bread whiche by our senses
we know that we haue withī vs.
Blessed be also that spirit of veri-
tie,

tie. whiche is sent from God oure father thorowe our sauyour christ Jesu to lyghtē our darke ignoraū ces and led vs thorowe fayth into the knowledg of hym which is all veritie, strenght we besech the our fraile nature & encrease oure fayth that we may prayse God our most mercyfull Father, and Christe his sone our sauyoure and redemer, & the (with them) which arte our cō forter to whom be all honour and prayse Amen.

Thus shalte thou receyue it accordynge to Christes institution & though thouse that the priest bringeth wyne vnconsecrate, yet neuer stycke at that, for as surely shall it certyfie thy consyence & outward senses though he consecrate it not (so that thou kuowe what is ment therby) as though he made a thou

lande blessynges ouer it, and loke what we haue spoken of the bread and euen the same mayst thou verify on the wyne. So that wenede to be no longer.

But cõmytte you to God desyrynge hym to opẽ his lyght more abundauntly vnto vs all that we may walke therin prayslynge hym eternally. Amen.

Contra Parisienses, de contemptu mundi.

God saue the Kynge.

Imprynted by me Rycharde Pynson.

Cum priuilegio Ad imprimendum solum.